12:Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

883 whom he desires, he goes off to other villages in search of
[884] a mate. He will find the new men's houses in which he will stay to be organized along the same lines as the one in which he had been incorporated. And just as his strongest ties during adolescent years were to his age mates and the occupants of the men's house, so also will he find his pri-
[882] mary association to be with the men of the village, as a whole.

POLITICAL ORGANIZATION

592 Patrilineal descent and matrilocal residence without vil-
621 lage endogamy give the Mundurucú an unusual social structure. This is also manifest in the realm of political organization. The oldest man of each household is nominally considered to be its leader, but I never saw the "leader" intervene in the over-all direction of women's activities, except to inform them when a consignment of farinha was promised to a trader. The actual direction of household activities is generally in the hands of its oldest woman, commonly the wife of the leader. The female director of the household exerts considerable influence over the other women because of her age and her senior status under ideally matrilocal conditions as older sister, mother, and grandmother to them. Her husband is respected by the members of the household, and by the rest of the people of the village, but he is peripheral to its main activities.

554 House leaders, as all older men, usually occupy high
621 positions on the village prestige scale. Shamans are ac-
[752] corded considerable standing, and any man who is serious in demeanor and possesses a large store of traditional knowledge is well regarded. The highest position in the
622 village, however, is that of the chief. Considerable con-
554 fusion surrounds the contemporary status of chieftainship because of historical changes in methods of selection and